

# ANTI-SLAVERY REPORTER.

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### ORIGINAL LETTERS OF THE LATE SAMUEL TAYLOR COLERIDGE, ESQ.—No. 2.

(To the Editor of the *Anti-Slavery Reporter*.)

DEAR FRIEND,—I have pleasure in sending the second letter of S. T. Coleridge from the original in my possession. The first part is *personal*, and will, I think, be read with deep and pathetic interest. This, as well as the previous letter, are undated. Both were evidently written near the same time (1833), when all questions connected with the abolition of slavery were “burning questions.” The former letter dealt with the problem of how best to prepare the slaves for the right enjoyment of freedom; the present one with that of compensation to the planters. Both questions have passed into the domain of history, which will not be likely to find in the actual solutions of

British statesmanship any marks of great wisdom or foresight, or of the guidance of Christian principle.

Coleridge died in July, 1834, so that these letters are among his latest writings. They show that, while oppressed with illness, and when speech and writing had become difficult, his unclouded mind followed with intense interest the course of the great war that was being waged for the liberation of the slaves. To this cause some of the latest thoughts, prayers, and efforts of this eminent man were given.

The allusions in the present letter are not all very clear. The mention of “the Quakers” probably refers to some pamphlet or declaration of “the Meeting for Sufferings,” the old historic title of the standing Committee of the Society of Friends. To this Mr. Hibbert, in “the breeches pocket

interest" of the planters and their creditors, appears to have replied.

I am, respectfully,  
THOMAS HARVEY.

Leeds, First Month 4th, 1879.

LETTER FROM S. T. COLERIDGE TO THOMAS PRINGLE.

"My dear Mr. Pringle,—I am very ill—much and more hopelessly worse, and as a merited chastisement of my excess in talking (though in part, I trust, arising not so much out of any conscious self-love, as from the habit of thinking continuously to myself in the solitude in which I have ordinarily passed twenty-two hours of every twenty-four, but this God only knows!) I have in great measure lost the use of my speech, and can scarcely render my feeble nervous gabble articulate or intelligible. But the *Light of Faith* shines steadily to my understanding—it is indeed the light of reason in my understanding, the Light shining down into the darkness, *Lumen ex Luce* (John's Gospel i.). Yet O! for the *life of Faith* to bring it home to myself, that neither bodily pain or gloom, and languor, nor the deep overpowering sense of my intrinsic emptiness, worthlessness, and positive demerits may prevail against me to depress my eyes when I would fain raise them to God, and relax my hold of hope in His promises of forgiveness through and by Jesus Christ, I believe for all, I would fain believe for *myself*. I know that only by the perfected righteousness of the Saviour (God knows, I despise and trample under foot every—even to my own reason contemptible—plea or pretence in myself, I find no support, no comfort in the thought of *comparative* innocence), but how dare I confide that I am within the conditions under which Love is one with Wisdom, the Divine mercy compatible [with the Divine justice? Pray for me. If I abandon my belief in the power of prayer, I sink into the terror of the inexorable Law.

"But I write now in consequence of having read Hibbert's answer to the Quakers, which I cannot better describe than by saying that it is *devilish* clever.

"But should this question be left by you and your friends in obscurity? Should not the *Right* be investigated? and the extent of the *Right* defined! Have the planters unfilled, or attempted to fulfil, the condi-

tions under which the Africans were, from Elizabeth's time, permitted to be imported? The whole nation shares in the guilt—granted. But are the shares equal—especially during the last three years? Above all, were the consequences of their own extravagance, and folly, and inhumanity, by which the actual Possessors are but the Bankrupt Proxies, and men of straw, for the Mortgagees, the Hibberts of London and Liverpool. Are these a ground of equity against the nation? A has ruined himself through usurious debts, and is now by his own fault worth nothing, are you and I to pay his debts to Moses and Mordecai the usurers? Whilst, if the extension of machinery and the consuming fever of Mammon should transfer the *white* slavery of the Cotton Trade to the Continent, is the nation to compensate them for the casualties of Trade? It was guilt enough to have permitted such Trades at their own risk (see the second Lay Sermon, *ad finem*).

"At all events the question should be fully stated to the Public. Your W. Indians are on the brink of Bankruptcy, and are worth = 0. Now prove to us that the Legislature has been the cause of this!

"God bless you,  
"S. T. COLERIDGE."

SLAVE-TRADE PAPERS (No. 3, 1878).

WE need hardly say that the late issue of these papers is a matter on which ourselves and the public have much right to complain. A portion of them bear the date of 1876, and none of them are of later date than 1877. The result has been that the greater part of the information which they contain has long since reached ourselves and our friends through private and unofficial channels, or through the press. As a consequence there will be the less occasion for us to give any large quotations from the consular correspondence.

BRAZIL.—It will be remembered that, on the information of a Brazilian correspondent, we called the attention of the Foreign Office to the deplorable scandal of a coasting slave-traffic carried on by the (British) Royal Mail Steam Company, between North and South Brazils. It was no small satisfaction to find that Earl Derby had already not only compelled the delinquent Company to

abandon that felonious branch of their business, but had arranged with the French Government to forbid any participation therein by French subjects. There is some little further correspondence which records that the practice (by foreign ships) "was put a stop to."

EGYPT.—More than fifty pages are occupied under this head, containing much interesting information on the difficulties which the efforts for the suppression of the slave-trade have had to encounter. Much of the information, and some of the official documents, have already appeared in our columns. We give the following text of the appointment of Captain Malcolm (Malcolm Pasha) for the suppression of the slave-trade in the Red Sea, inasmuch as the appointment so promising in itself, but so abortive in its results, points to that one intolerable evil which England refused to remedy at the Congress of Berlin.

"Sir J. Pauncefote to Mr. Vivian.

"Foreign Office,

"November 14, 1877.

"(Extract.)

"I am directed by the Earl of Derby to acquaint you that the Lords Commissioners of the Admiralty have recommended Captain George Malcolm as an officer whom they believe in every way qualified for the appointment under the Government of the Khedive of Egypt, in connection with the suppression of the slave-trade in the Red Sea."

This appointment was made at the end of 1877. It is within our knowledge that, while the Congress was sitting at Berlin (June, 1878), Lord Salisbury received a despatch from Captain Malcolm to the effect that all his efforts were defeated, as the Red Sea traffic was effectually protected by the Turkish flag. Nothing can be much more clear than that it is now not on the East Coast of Africa, nor yet in the Red Sea—but at Constantinople, that the cardinal remedy has to be applied.

MADAGASCAR.—A perusal of the despatches from Consul Pakenham, as well as of the latest Reports, confirm the view of the sincerity of the Queen of Madagascar in the measure she has taken for the suppression of the Mozambique slave-trade, and that those measures have been followed

by a general success. A slave-trade may, nevertheless, still be prosecuted in those parts of the island which are not subject to the Hova Government.

PORTUGAL.—Our readers are aware of the serious allegations, made by the most trustworthy of English travellers and explorers, of the countenance, if not participation, of some of the Portuguese officials of Mozambique in the profits of the slave-trade, and of the shelter and patronage not a few of them have afforded to the traffic. These charges, reiterated and confirmed as they have been from time to time, have naturally produced a large amount of irritation at Lisbon, and much of the correspondence with Portugal consists of official State papers rebutting these allegations. While we consider that the Government at Lisbon fail to shake those criminating statements of fact made by our travellers, we have no disposition to question the sincerity of its aims to abolish the slave-trade; but we hold that its dereliction largely consists in placing the government of these African colonies in the hands of men inadequately paid, and morally unfit to resist the temptations which surround their position. But we shall be unable to credit that Government with the heartiness in the cause which we desire, until, instead of appointing officials unendowed either with character or administrative ability, it shall delegate some of its best and most trusted officers to fill these difficult and arduous positions. In the long and elaborate defence against these accusations, published in the English newspapers some time since by the Portuguese Government, perhaps its most effective point was the counter-charge of many and discreditable *laches* on the part of England in her colonial administration, long after she had nominally abolished the slave-trade. And in truth there will be found in the records of this Society evidence to show that years after the Abolition Act, an English colony, with the connivance of an English governor, was seriously implicated in the very same delinquency—the Mozambique slave-trade.

SPAIN.—These papers commence with a remonstrance on the part of the Earl of Derby against one of the many atrocious decrees of the Spanish party in Cuba, as follows:—



"The Earl of Derby to Sir J. Walsham.

"Foreign Office, May 14, 1877.

"Sir,—I transmit to you copies of a correspondence upon the subject of a Decree issued by the Captain-General of Cuba of the 12th of January, and published in the *Havana Weekly Report* of the 20th of January of this year, setting forth the special action to be taken for the capture of Africans and Chinamen, either slaves, or bound to temporary servitude, serving in the ranks of the insurgents in Cuba.

"I have to request that you will represent to the Spanish Government that, while no sympathy can be felt for the perpetrators of the outrages described in Mr. Consul-General Cowper's report, and they may fully merit the punishments prescribed by the laws of all civilised States for such crimes, Her Majesty's Government cannot but view with regret the promulgation of a decree whereby the captured rebels are to be reduced to a state of slavery, and apparently without trial and investigation; and they venture to express the hope that in the interests of humanity the Spanish Government will see their way to substitute measures for the suppression of these outrages in harmony with the more enlightened spirit of legislation which prevails in the mother-country.

"I am, &c.,

"(Signed) DERBY."

Such a despatch is creditable to Lord Derby, however little may be its practical result. Were the Spanish Government at Madrid moved by these appeals, the slave power in Cuba, by the lavish use of gold on the one hand, and of threats on the other, will certainly attempt to set it at defiance. The organisation established by the late Julian de Zulueta, the greatest slave-trader in modern times, and now presided over by a man of even a more determined and unscrupulous character than himself, is well able to hold its own in Cuba till other influences, or other powers of action than Spanish Ministers, or, Spanish Captains-General, are enabled to deal with it. This organisation, which secured the assassination of General Prim, is now presented to the world under the mild style and title of the "Colonisation Society" (*Sociedad del Colonizacion*), its object being to get by fair promises two or

three hundred thousand Chinese to Cuba. Of the treatment which will await them when once entrapped in sufficient numbers, we need only quote the following from a dispatch of Consul Cowper:—"The two great acts of injustice of which the Chinese justly complain, are, first, the breach of contract, by extending the term from eight to eleven years, by an arbitrary and unparadonable decree of the Government; and it is a slur upon its honour that it allows so unjustifiable an act to continue; and until it thinks proper to repeal that, and all others of which the Captain-General's is the sequence, every permissible means should be adopted of letting the Chinese Government know that its people ought not to come here."

In other words, theirs will be a slavery pure and simple. As we shall probably have to enter largely into this subject in our next issue, we defer any further remarks at present.

TURKEY.—Any remarks we might make on these papers would be but the complement of those on Egypt. They refer to the clandestine slave-trade which goes on at Beyrout, Damascus, Salonica, &c., carried on mostly in European steamers—in the Austrian-Lloyds' *par eminence*. It is not to be supposed that these scandals will cease while Europe shall suffer the Porte to continue its protection to the slave-trader alike in the Red Sea and at Constantinople.

ZANZIBAR.—The information contained in these papers, while possessing much interest, is none of it recent, and we believe much of it has already been placed before our readers. In one respect, however, it is distinguished from the rest. Whether we regard the conduct of the Sultan, or that of the various agencies on the East African coast, there is an amount of *bonâ fides*, and of earnestness, which we fail to find elsewhere in the same degree. The sustained and laborious action of Dr. Kirk at Zanzibar, and the untiring energy of the late Captain Elton, as well as the Anti-Slavery efforts made by some of the missionaries, have already been fraught with the most important results.



## SLAVERY AND THE SLAVE-TRADE IN BRAZIL, EGYPT, AND PERSIA.

TAUGHT by the temper of the British people towards the notorious Slave Circulars, Lord Beaconsfield's Ministry is developing prodigious literary zeal in regard to the slave-trade. A bulky folio of correspondence with the British representatives and agents abroad, in addition to reports from naval officers, is the latest tangible evidence that Englishmen will permit no trifling on the subject of the traffic in men. Though we are glad to credit the Government with diligence in looking after the rogues who are trying to evade treaties, we confess that the results are not so satisfactory as we should have desired to see at this time of day. Slavery in Brazil, for example, is to terminate by the natural process of the present slaves dying out, and by the children born of slave mothers after 1871 being free, subject to the condition of serving their mothers' masters for a period of twenty-one years under the name of apprentices. Yet there is still an active sale in human beings going on in Dom Pedro's Empire. For instance, according to the "six-monthly return of the prices of slaves" in the city of Bahia, an African male is worth from 900 to 1,000 milreis (£90 to £100); females, £75; Creole males, £75 to £120; Creole females, £75; and Creole males "with profession," £160 to £180. All these prices have since June, 1876, risen on an average fifty per cent., the demand in the South for slaves being so great. There has been a voluminous correspondence with Egypt regarding her suspected participation in the traffic, and a perusal of the polite letter of the Khedive leaves the impression on our mind that this "enlightened ruler" knows a great deal too much about the profits of the traffic. The French Government shows equal zeal with our own in putting down the trade, but the Portuguese authorities, in Africa at least, are undoubtedly guilty of conniving at the commerce in human beings. In Madagascar the edict regarding the slave-trade is being carried more actively into effect, while the Sultan of Zanzibar is fulfilling most loyally the treaty extracted by Sir Bartle Frere out of him. The manumission of the slaves in Porto Rico has been attended with the best results, but from Turkey and Persia there

come nothing but elaborate excuses, explanations, and apologies for the traffic. Altogether, in the two countries where the existence of forced labour is most inexcusable it is most prevalent, and until greater pressure is brought to bear on the Shah and the Sultan, in regard to their participation in this abominable trade, none but an insignificant moiety of Englishmen will consider that the Government has done its duty.—*Echo*.

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## HOUSE OF LORDS.

*Tuesday, Dec. 10.*

### THE SLAVE-TRADE.

THE Earl of SHAFTESBURY inquired of the Secretary for Foreign Affairs whether there was any hope of the establishment of a convention with the Ottoman Porte for the suppression of the slave-trade in the Red Sea and other parts.

The Marquis of SALISBURY replied; that the matter had been the subject of negotiation for some time, and there was no reason to despair of their coming to some agreement. The only objection on the part of the Porte was that they preferred an interchange of notes to a convention, but that would make no difference in the subject of the arrangement.

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### THE TANNA EXECUTION.

THE dispatch of Sir Arthur Gordon, conveying the story of this tragedy, has just reached our hands, and will be read with painful interests by our friends. In the contempt which was manifested of the first principles of law and justice, it presents a strong family likeness to the proceedings of Lieutenant Brand at Morant Bay, in 1865, and may well have been the subject of Sir Arthur's earnest remonstrance.

#### No. 1.

*Governor the Honourable Sir Arthur Gordon,  
K.C.M.G., to the Earl of Carnarvon.*

(Received 18th March, 1878.)

*Nasova, Fiji, 17th December, 1877.*

My Lord,—I have the honour to enclose an extract from the *Lyttelton Times*, professing to contain an account of the recent proceedings of Her Majesty's ship *Beagle* at Tanna.

Before leaving England I was given to understand that the supervision and control of British subjects, and of all official intercourse with the natives in these groups,

would be entrusted to me as Her Majesty's High Commissioner in Western Polynesia, and copies of the reports of proceedings of the vessels employed, like the *Beagle*, in in cruising among the islands of the Western Pacific, were for a short time after my appointment as Governor of Fiji regularly forwarded for my perusal. The practice was, however, soon discontinued, and I have long been in entire ignorance of the orders or actions of Her Majesty's cruisers amongst the neighbouring groups.

I need hardly point out to your Lordship how very seriously my difficulties in that position will be increased if "acts of vengeance" of such a character as that described in the enclosure are liable to be performed at the request or suggestion of British residents in remote islands, without any previous reference to, or communication with me. I might even find myself in the position of being a passenger on board a man-of-war, the commander of which was ordered or empowered by his naval superior to act on such representations in a manner which might appear to me unjust and injudicious, but whose actions I should be powerless to control, and it is unnecessary to add that under such conditions I could not satisfactorily perform the duties assigned to me.

I have, &c.,

(Signed) ARTHUR GORDON.

No. 2.

Governor the Hon. Sir Arthur Gordon.  
K.C.M.G., to the Earl of Carnarvon.

(Received 18th March, 1878).

Nasosa, Fiji, 30th December, 1877.

My Lord,—Since writing my despatch of the 17th instant,\* I have received the enclosed copy of the *Sydney Morning Herald*, containing a further account of Lieutenant Caffin's proceedings in Tanna, to which reference is made in that despatch.

2. From the evidence therein contained the murder of the European killed can hardly be said to have been unprovoked, and it appears to be quite true that the man hanged was not the murderer. It also appears that a number of unsuspecting and unoffending natives were made prisoners as hostages.

3. I need hardly point out the incompatibility of such proceedings with the existence of a High Commissioner under the Pacific Islanders Amendment Act, 1872, and I trust that effectual steps may be taken by Her Majesty's Government to prevent their recurrence.

I have, &c.,

(Signed) ARTHUR GORDON.

To the Right Honourable  
the Secretary of the Colonies, &c., &c.

To the Editor of the *Herald* (Sydney).

Sir,—I have been requested by the Committee on Missions to the Heathen of the Presbyterian Church of New South Wales to send you the following narrative of pro-

ceedings at Tanna. . . . It is due both to Her Majesty's officers and to the missionary who writes the narrative that the narrative should be made public.

I am, &c.,

(Signed) ROBERT STEEL.

Sydney, 26th November.

And last, but not least, to the natives of Tanna.—[Ed. Reporter.]

#### NARRATIVE.

A white man, named Easterbrook, was murdered at Sulphur Bay by the Tannese in April last. On the evening of Sabbath, the 16th of September current, Her Majesty's schooners *Beagle* and *Renard* in command of Lieutenants Caffin and Pugh, arrived in this harbour, with instructions from Commodore Hoskins, to investigate the matter and to inflict such punishment on the guilty as should be deemed proper.

Lieutenant Caffin, who is senior lieutenant on the station, was in command of both schooners for the time being, and had the responsibility of deciding what should be done.

Immediately on his arrival in this harbour he placed himself in communication with me. I told him that I would lay myself under no responsibility in the matter, except for the correct interpretation (so far as my knowledge of the language would allow) of any evidence that might be taken through me as interpreter, and for the making known of his instructions to the natives; he acting as Her Majesty's representative, and I as a British subject under his orders for the time being.

When Lieutenant Caffin began work here on Monday morning, the 17th, there was some doubt as to who was the actual murderer. The village in which he lived, however, was known; accordingly a proclamation was issued offering a reward of £5 sterling for the apprehension of the murderer, and his delivery on board the *Beagle* by Wednesday evening, at sundown. This proclamation I translated and explained to the natives; a copy of it was sent along with a verbal explanation of its meaning to the village in which the murderer lived. On Wednesday afternoon, hearing that no vigorous efforts were being made for the apprehension of the murderer, Lieutenant Caffin laid hold of seventeen natives who happened to be on board both schooners at the time. He immediately sent for me to explain to them the reason of their capture, which was that he might detain them as hostages for the delivery of the murderer.

There happened to be among them three chiefs; each of these was allowed to choose one of his fellow-prisoners to announce to his people and allies that all would be released on the delivery of the guilty man. Each of the three chose a messenger, and I also asked for the release of a lad of thirteen years of age. These four were immediately sent ashore to make the announcement.

On Thursday morning a great shout was

\* No. 1.

set up on the west side of the bay, and immediately repeated on this side, that the guilty man, who was called Yuhmanga, had been brought down to the beach; and I was sent for on board the *Beagle*. What followed then is best explained by the following paper, which, at his request, I drew up for Lieutenant Caffin.

[COPY.]

"On Thursday morning I was sent by Lieutenant Caffin, Her Majesty's ship *Beagle*, to identify Yuhmanga, a Tanna man, accused of the murder of William Easterbrook, who was at the time standing with a party of natives on the beach.

"Yuhmanga acknowledged to me that he had shot Easterbrook, and I took out of his hands the musket with which he did it. He alleged in justification that the white man had committed adultery with a woman belonging to him, called Yasua; the woman, who was standing near, confirmed this statement, but on being questioned said that the adultery was committed with her consent. I urged Yuhmanga to go on board Her Majesty's ship *Beagle* for trial, also to take the woman Yasua with him, that what he had to say for himself would be listened to and weighed, and that he would have a fair trial.

"He peremptorily refused to go, and was backed up in his refusal by the whole party around him. Three seamen were landing from one of the boats to lay hold of him, when he immediately decamped into the bush along with the whole party, most of whom had muskets, loaded and capped, in their hands. I have since ascertained that, had violent hands been laid on Yuhmanga, these would have been discharged in his defence and rescue.

(Signed) "THOMAS NEILSON."

On Friday, Yuhmanga, not having been brought in, Lieutenants Caffin and Pugh proceeded to examine one of the hostages named Nawan, alias Ferau, who lives very close to the murderer, and is, in fact, an ally offensive and defensive; and, according to the customs of the island, held responsible for the acts of the murderer. His evidence was to the effect that a native named Nakepok had been quarrelling with Easterbrook, had stolen his cocoa nuts, and ordered him to leave the place; his evidence, intending to inculcate Easterbrook in the charge of adultery with the woman Yasua was not so clear, but left upon my mind a strong impression that the adultery had been committed with the full consent of the woman. The woman Yasua was, in reality, the wife of Nakepok, and the witness seemed to have in his mind the idea that the fact of his detection in thieving had roused the anger of Nakepok, and also that the fact of his wife's adultery was an additional cause of his anger against Easterbrook. Nakepok then sent Yuhmanga to shoot Easterbrook. Yuhmanga went and shot him in the late

twilight, and was accompanied by his younger brother, Nokwai. Nokwai also had his gun with him; it was loaded, capped, and ready: and, had Yuhmanga's bullet missed, Nokwai would have fired his musket.

A white woman, calling herself Leas, and living at the time of the murder with Easterbrook as his concubine, was examined, and said that she had never known of Easterbrook taking any liberties with Tanna women, and expressed a decided opinion that he could not have done so without her knowing it.

On Saturday morning, the 22nd, it was thought advisable to release ten of the prisoners, in order to quicken the search. They were released with the assurance that the three others, two of whom were chiefs, and the other, Nawanaleus Ferau, the close ally of the culprit, would be set at liberty; that if he was not brought in these three would be carried off to be dealt with as Commodore Hoskins might direct.

On Saturday there was a strong effort on the part of the Tannese to obtain possession of Yuhmanga, and eight men were killed; four in endeavouring to catch him, and other four in endeavouring to defend him; one of these last was Nakepok, the originator and instigator of the murder. Shortly after noon a shout was raised on the west side of the harbour that Yuhmanga was brought in. A boat from the *Beagle* was sent to fetch him, and he was handed, bound, into the boat as Yuhmanga. I also was sent for, and stepped on board about two minutes before the bound man was brought alongside. I saw at a glance he was not Yuhmanga. He was passed up on deck, and I was asked to identify. I first asked each of the three prisoners whether he was Yuhmanga or not; each in his turn said he was not, but that he was Nokwai, Yuhmanga's younger brother, who accompanied him on the evening of the murder. I then told Lieutenant Caffin that he was not Yuhmanga, but Nokwai. I was sent ashore immediately to tell those who had brought him in that though Lieutenant Caffin was glad of his capture, he was still waiting for the delivery of Yuhmanga, and still held the three other prisoners as hostages for his delivery.

I went on board again, and Nokwai was examined. He corroborated the evidence of Nawanaleus Ferau in every essential particular, except that at first he denied that he had carried a musket on the night of the murder, stating that he had only a club in his hand, and that he had gone with his elder brother against his own will. On being confronted, however, with the other witness, he acknowledged that he had his musket with him, that it was loaded with powder and a bullet, and that there was a cap on the nipple; that he witnessed his brother's shot take effect, and the white man fall to the ground mortally wounded; and that had his brother's gun missed fire,



or the bullet missed the mark, he was ready to fire his one. As soon as they saw the white man fall they both ran off.

On Monday morning, the 24th, I was sent for, and attested as correct a copy of the evidence of Nawanaléus Ferau, and also of Nokwai.

Lieutenant Caffin then summed up the evidence, and formally pronounced sentence of death upon the prisoner Nokwai, to be executed at ten o'clock on Tuesday morning. I interpreted the sentence of death to the prisoner, and having counselled and warned and entreated him to prepare for eternity, I prayed with him and for him on the deck of the vessel. I then accompanied Lieutenants Caffin and Pugh, ashore to announce the sentence of death to the natives.

On Tuesday morning at nine o'clock, I went on board the *Beagle*, accompanied by one of my Aneityumese teachers. We spent the last hour with the condemned man in mingled exhortation and entreaty and earnest prayer. We cut from his head a lock of hair for his mother. Very little of a satisfactory nature could be got from him; he seemed in a state of stupor combined with suppressed excitement. Almost at the last he said, "I have done wrong; my heart is hard." At two minutes from the hour of execution I left him.

THOMAS NEILSON.

#### TURKISH KIDNAPPING IN ARMENIA.

WE have pleasure in giving the following letter from Dr. Humphrey Sandwith:—

"Wimbledon, Jan. 16th, 1879.

"MY DEAR SIR,—In the early part of the year 1855 slavery was abolished in the dominions of the Sultan of Turkey by solemn decree, *but in no other way*. In the Blue-book, Turkey, No. 16, 1877, page 4, I read the following:—'I must however mention that he' (the Pasha) 'screens Osman Bey, a Laz, now with him, whom the Russians are pursuing for the plunder of a church last year at Akhalisk, in Russian territory. . . . The lad, whose name is Toffan Bey, wrote to his father in Lazistan, Hajji Arslan Bey, who at his (the Pasha's) request brought five Georgians as slaves to Saert, gave three to the Pasha, and sold one to Hamed Agha, and another to Mustapha Effendi, his Kehaya. They are all Christians, and it is now sought to convert them to Islamism by force. Hajji Arslan Bey, a noted slave stealer, was rewarded for his kidnapping with the post of Kaimakam at Dey and Eyruh. As this

slave affair will form the subject of a future dispatch. I do not enlarge upon it here.'

"I beg to call attention to the last sentence, and to suggest that the dispatch alluded to should be asked for from the archives of the Foreign Office. The dispatch from which I have quoted, from Mr. Consul Taylor, is dated January 16th, 1868, from which it appears that noted slave stealers were still at work, crossing the Russian frontier, to carry off Russian subjects.

"There is no clearer and more justifiable *casus belli* than the crime of carrying off peaceable peasants from a neighbour's territory to sell them into slavery; and it is hardly to be supposed that Russia will put up with such outrages. Formerly, however, this was a matter which only concerned us on the score of humanity; now our position is altogether changed, we have become the protectors of the slave dealers, who may appeal to Great Britain for protection if ever Russia threatens to deal with them as she dealt with the slave-dealing state of Khiva.

"I beg to remain, dear Sir,

"Your faithful Servant,

"HUMPHREY SANDWITH.

"Ed. Sturge, Esq."

Dr. Sandwith says:—"There can be no clearer or more justifiable *casus belli* than the crime of carrying off peaceable peasants from a neighbouring territory and selling them into slavery."

In the *Anti-Slavery Reporter* of May last we stated that the last slave raid of the Moslem in Western Europe, of which we have any record was in 1814, when they landed and carried off a number of French peasantry from the Department of the Var. We are some of us old enough to remember how these practices were dealt with in the West. There followed the bombardment of Algiers by the English fleet in 1817; and finally the occupation of Algiers by France in 1830.

(Extract from a Bulgarian letter, dated November 27th, 1878.)

"THIS I do know that at the time of the massacres in this vicinity two-and-a-half years ago numbers of females were taken away from Batak to be taken to the homes

of Turks. One such child I was the means of rescuing. It was but a girl of ten years old, and perhaps for the present would have had a passable home. Another, the daughter of a priest whose brother aided me in relief work, is still in the hands of the Turks. An occasional word from her reaches her home and comes to me, but as yet no one has been able to relieve and return her to her home. Last winter, having special reason to hope for success, I reported her case to Mr. Calvert, Consul at Philippopolis, and he communicated the letter to Mr. Layard, Ambassador at Constantinople. I also wrote to Lady Strangford, then at Constantinople, with whom I had laboured the winter before, carrying out the same plans, though our means were from different sources, but as yet the poor girl remains in exile, probably a forced wife and mother."

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#### THE AFRICAN SLAVE-TRADE.

THE Union Royal Mail steamer *Danube* has arrived from Zanzibar and East-coast ports. The cruising boats of Her Majesty's ship *London* had made several captures, but none of the dhows contained many slaves. Sub-Lieutenant Legle, of the *London*, had a brush with some Arabs on shore, and killed one of them. It appears that a dhow had landed some slaves on a small island, a little south and close to the island of Zanzibar, of which the boat commanded by Mr. Legle got information, and followed them up. They landed, and pursued the party some three miles from the boat, at night time, when they came upon some huts, and the Arabs rushed out and attacked them. There were only seven men with Mr. Legle, and the party of Arabs consisted of some twenty odd; but, owing possibly to it being too dark to see the number of their opponents, they retreated, after one of their number was shot and another captured. Though the Arabs fired frequently on the band of tars, they escaped scathless.—*Natal Mercury*, Dec. 2.

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#### THE SLAVE-TRADE IN EAST AFRICA.

(To the Editor of the *Times*.)

SIR,—Having seen lately in your correspondence, as well as elsewhere, passages in

which the slave-trade in East Africa is spoken of as being practically at an end, permit me to offer a remark or two with regard to this statement, since, taken as it stands, it seems to me calculated to mislead people who have not full acquaintance with the state of affairs here. It is of importance that those especially who are now coming forward so nobly to promote the movement that is being made in England and on the Continent for dealing the death-blow to slavery should not be misinformed as to the actual facts with regard to the slave-trade in the interior of this continent at this day.

I believe that none of those who writing from East Africa have made use of expressions such as I have alluded to will contradict me if I take the liberty of offering the following explanation of their import. The facts are these:—Owing to the energy and zeal of Dr. Kirk and Seyyid Barghash, working in concert and conveying to Her Majesty's ships cruising on the coast for the suppression of the slave-trade every piece of information they can get on the subject, it is a most happy fact that now dhows are scarcely ever taken for a distance of many hundreds of miles both to the north and the south of Zanzibar island. So constant were the captures up to a year or so ago that now the slave masters and dhow captains are fairly baffled, and, as it seems, no longer dare to ship cargoes of slaves from any point where they are liable to be seized by an English man-of-war or taken by Seyyid Barghash's agents in the coast towns, who now have orders to confiscate all slaves arriving at the coast for shipment. Thus in one important sense the slave-trade in East Africa is at an end. But the questions must further be asked—Have slaves, then, ceased to be shipped from the East African coast? and, secondly, Is the inland traffic at an end, or even approaching an end? Now, to both of these questions the answer must be a decided No. From the news that from time to time reaches Zanzibar of huge caravans passing along the coast to the north, it is pretty certain that somewhere or other the slaves are still sold and shipped away. Probably they take sea very far to the north, perhaps in the Somauli country itself; while, again, it is a matter of little doubt that from numbers of the African ports and coast towns slaves are ever being smuggled into dhows by twos and threes, so

clothed and disguised as not to awaken suspicion even if the dhows in which they are conveyed are boarded by an English cruiser. As to the traffic of the interior it is certain that numbers of caravans do still make their way to the coast from the powerful Yao chiefs living to the east of Lake Nyassa. Mr. Young, in his recently-published book on "Nyassa," gives a calculation of these numbers as they stood last year and the year before, from which it appears that the Yao chieftains do still "make it pay" to sell slaves at the coast, and Arab traders still find it profitable to pursue their nefarious traffic in human flesh and blood on the shores of Nyassa and in the adjoining country. I, Sir, am living at a place rather more than a third of the way between Lindi and Nyassa, and about three or four days' journey from the great slave route leading from the Lake to Kilwa. This very year I have, from time to time, heard of caravans of slaves passing along this route on their way to the coast, sometimes under the charge of Arabs, and sometimes under that of one of the head-men of the chief who sells them. Three days ago I left our village to see a caravan of slaves, which as I had heard, was halting at a place a mile and a half from here. At the very least they were 500 in number, all belonging to the Yao and Nyassa tribes. They were travelling from Mtarika's, on the river Lojenda, to Machemba, by whom they had been bought—a Yao chief living at a distance of two days' journey from the coast at Lindi, and about equi-distant from that port and Mikindani. It is probable that the whole 500 will, within a short time, be sold and shipped away in twos and threes from Lindi, Mikindani, and the intervening coast towns.

We who have the evangelisation of Africa nearest our hearts, and who are living here to promote it, look on with joy and thankfulness at the philanthropy of our own countrymen, which is leading them to spend large sums of money as well as, in many cases, their own lives for the great work of opening up the dark continent, and removing the curse which lies on the whole land. We eagerly long to see the roads cut and the stations established according to the projects now being formed by those to whom is entrusted the organisation of the work. I should scarcely be believed

were I to tell how great is the deterrent effect upon the slave traffic in these parts of the mere presence of a solitary unarmed Englishman dwelling among the people. Even now there are chiefs who come to me and honestly confess that kidnapping slaves is sickening work, and that they are happier since they have given it up. "We don't want to sell slaves," they say, "if we can get our wants supplied by other means. You have come here with cloth and beads and brass wire, things which we formerly bought with slaves; but now we can sell our grain, our rice, our beans, our eggs, our fowls for them, and we are well satisfied. As to gunpowder, you won't bring that and sell it to us; but we are safe now that you live here, people won't come to sell us into slavery. We are, like you, living in peace, and so we no longer want gunpowder."

Apologising for the length to which my letter has run,

I am, Sir, yours obediently,

CHAUNCY MAPLES.

*Universities' Mission to Central Africa,  
Masasi Station, East Africa, Sept. 18.*

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#### THE SLAVE-TRADE AT ZANZIBAR.

LETTERS from Zanzibar up to the 12th of December report all quiet in that quarter. Trade appears to be flourishing, and the Sultan is diligently pushing forward his town and road improvements. He is co-operating heartily with our Consul-General, Dr. Kirk, in repressing the slave-trade. The notorious Zobaro, the chief and boldest slave-trader, has been shot. He slipped away from our cruisers and managed to elude the Sultan's soldiers. A reward of 100 dollars was accordingly put on his head, dead or alive, and he was found shot on the coast. The Sultan has also seized a large slave dhow at Magadosho, but the details of the capture had not reached Zanzibar. Mr. Foster, the judge attached to the consulate, was to leave by the mail of the 12th. He goes home on medical certificate, and may not return to his post. It is generally hoped, in the event of a successor being appointed, that he will be acquainted with Hindustani, as the official duties of the judgeship are mainly connected with the resident Indian population of Zanzibar.—*Evening Standard*, Jan. 13, 1879.



## AFRICAN EXPLORATION.

AFRICAN research, in its relation to commerce merely, is being taken up with great energy in the three principal emporiums of the Mediterranean—Genoa, Marseilles, and Trieste. The experienced African traveller, Dr. Mattenci, has started from Genoa at the head of an expedition fitted out at the charge of a number of Italian merchants. He goes through the Suez Canal to Suatin and Matamma, in the south-west of Abyssinia, and will penetrate, if time and circumstances permit, into the Galla Lands. Almost at the same date an Austrian expedition leaves Trieste, under charge of two marine officers, Pletsch and Pizzighelli. They propose to remain for above a whole year in Shoa, in order to make an exhaustive study of its capacity for export and import trading, and to return a complete report to a number of eminent Austrian mercantile firms. From Marseilles, lastly, several representatives of commercial houses in south-western Europe have been despatched to the Red Sea, Shoa, and Abyssinia, with similar instructions.—*African Times*.

## THE ITALIAN EXPEDITION TO CENTRAL AFRICA.

A CORRESPONDENT, whose letter is dated "Rome, Jan. 14," says:—"I must now tell you a little more of the objects of the Italians and of their expedition to Central Africa. They want a vent for population, such as Lord Derby says is so good for England. They look to Africa and the east coast on the Red Sea, and southwards to Zeylah, a port which is in the hands of the Somalis, who are often at loggerheads with Menelek, King of Shoa. Menelek will meet the new expedition at Zeylah with a caravan, which will convey them to Shoa, 300 or 400 miles inland. He has promised to facilitate the party in visiting the town of Kaffa, far on in the interior, and a place of considerable importance in Central Africa. Menelek is advised a good deal by Massai, an Italian Roman Catholic prelate, who has resided for thirty-five years in Shoa, and no doubt he will assist in establishing an Italian colony in the interior. Every sort of produce can be raised in Shoa—coffee, cotton, grapes, olives, gold dust, and ivory forming part of the exports thence.

I enclose a slip from the *Fanfulla*, from which you will perceive that the Ladies' Committee which has been formed here to promote the second expedition consists of ladies of the highest rank and of opposite politics, some of them being very 'black' indeed. They are to meet at the house of the Contessa di Campello, a sort of neutral politician. The Principessa di Sulmona, another of these ladies, belongs to the great Borghesi family, which is intensely ecclesiastical. These sort of folks have not acted together on any subject for years. Surely this is a good sign for Italy, and the Encyclical is a good sign also. I may add that the Marchesa Capranica del Grillo—in other words, the well-known actress, Madame Ristori—is a member of the committee."—*Daily News*.

## THE AFRICAN ELEPHANT.

(To the Editor of the *Times*.)

SIR,—I am pleased to find from a letter just received from Khartoum that the views which you allowed me to put before the public in the *Times*, on the 20th of September last, on the African elephant, have attracted the notice of Gordon Pasha, and that he is disposed to agree generally with my opinions on this subject. Of the six elephants employed at Khartoum, however, it appears that all but one are Indian, and that in this case the single African animal has not turned out so well as his Indian brethren. But there are particular circumstances which may easily account for this exception to what I maintain is the general rule, viz., that the African elephant is quite as docile and intelligent as the Indian.

Speaking of the frightful slaughter now annually effected of African elephants for the sake of their ivory, Gordon Pasha observes that "it is miserable to see a pile of tusks and to think that for the sake of a wretched heap of ivory so many noble animals have been killed." "Since I have been at Khartoum," Gordon Pasha continues, "I have seen the spoils of some thousands of elephants, and I fully believe that each tusk has cost us more than twice its real value." So convinced is he that the ivory trade does not pay, and that it is, in fact, "only the slave-trade under another name," that he has quite determined to give up the business altogether. There is, there-

fore, a good prospect that the extermination of the African elephant (which we should recollect has already occurred in the Cape Colony) will in this part of Africa be deferred, at any rate, a little longer.

Meanwhile, permit me again to call attention to the expediency of introducing the use of elephants for transport on the route now being opened up from Zanzibar to Lake Tanganyika. The colony of English missionaries just planted on the banks of the great lake will certainly require regular supplies from and intercourse with their base of operations at the sea-board. Instead of despatching caravans of some 200 or 300 negroes, over-weighted by the burden of their own food, and requiring two or three months to cross a distance of 500 or 600 miles, it would surely be more economical and more expeditious to import a few elephants from India for use on this route. There can be little doubt that a small party mounted on elephants would accomplish the distance in very much less time, and would carry a far greater amount of supplies than the usual huge caravan of bearers on foot, and at the same time be better able to defend itself from the attacks of the natives, who levy blackmail on the route.

When it has been once ascertained, as I believe it quickly will be, that the country is adapted for elephant-travelling, the Indian elephants might be employed, under the superintendence of some one who has learnt his trade at the *kheddahs* in India, to capture their African relatives, and to make them work for their livelihood in their own country. We know from Speke and Grant and other authorities that elephants are to be met with in the wooded districts very near the coast opposite Zanzibar, and, indeed, that the whole of the interior teems with them. It seems to me that we have thus at hand the raw material best fitted for the exploration of the country in which it is found.

Trusting that these suggestions may lead to some practical result,

I am, Sir, your obedient Servant,  
P. L. SCLATER.

11, Hanover Square, W., Jan. 1.

## Anti-Slavery Reporter,

JANUARY, 1879.

THE progress of great philanthropic movements is not uniform, but intermittent. It appears to be irregular, but, perhaps, as in the seasons and in the flux and reflux of the waves, it may be truly and majestically regular. In the winter season the world of animated nature is not so restful as it seems. In the vegetable kingdom, not only is there a gathering up of forces for the coming outburst, but there is a preparation, not wholly hidden, for the leaves, blossoms, and fruitage of the spring, summer, and autumn.

It is now winter in our Anti-Slavery world; but a winter to be succeeded, as we undoubtedly believe, by genial and fruitful times. The work is not yet half done, and we hold fast to the encouraging belief that in the moral, as in the physical order, seedtime shall be followed by harvest. If Divine justice rules, if the purposes of Divine love are sure, if Omnipotent wisdom must triumph—then the slave-trade and slavery shall come to an end.

Our British statesmen for three past generations have been, in the main, we doubt not, sincere in their anti-slavery sympathies. Pitt was as honest as Wilberforce in his desire to abolish the slave-trade; but with the latter that desire was paramount. In Pitt it was subordinate to other interests of his government; and he, the most autocratic minister that ever held rule in Britain, allowed himself to be thwarted by his usual supporters, and by his own colleagues and subordinates in office. At the close of his ministry and life the slave-trade speedily came to an end.

After the Reform Bill of 1832, the

Ministry of the day, though sincere anti-slavery men, would gladly have postponed the question of abolition to "the convenient season" that too often never comes. The newly-enfranchised constituencies were, however, resolved on abolition, and so it was reluctantly and bunglingly accomplished.

Since then the British Government has sedulously, if not always wisely, given official attention to slave-trade questions. It must be confessed, however, that the great advances that have been successively made have not owed very much to these efforts. In process of time, and by events that need not be recapitulated, it came to pass that every Christian power, except Brazil and Spain, had abolished slavery in the Western World. Brazil has passed a measure for gradual and ultimate emancipation,—but it is not only far short of what justice demands, it is also highly inexpedient, inasmuch as its operation is extremely slow, and the measure is so framed that it is gradually, but surely, preparing the way for a scarcity of labour, which must prove before long highly disastrous to that extensive Empire. It is greatly to be desired that, for the sake of Brazil, it will shortly be superseded by a better measure.

Spain has brought herself to the brink of ruin by desperately clinging to the continued existence of slavery in Cuba. The influence of Cuban gold and Cuban grandees at Madrid helps to account for this suicidal infatuation. A few years ago there was a possible conjunction of remarkably favourable circumstances for bringing slavery to an end in the colonies of Spain. This was an object of earnest desire to the Government of the United States, and was warmly espoused by General Sickles, the American Minister at Madrid. The abolitionists of Madrid complain that

whilst General Sickles earnestly sought for the co-operation of Mr. Layard, the British Minister, he sought for it in vain. Had that been obtained, France, Germany and Russia would gladly have given their support, and Spain would have undoubtedly carried the abolition of Cuban slavery, supported in it as she would have been by the moral pressure of united Europe and of America. Unfortunately at this peculiarly critical moment the cause received no active support from the British Government, and thus the cherished views of the United States Government, and of the abolitionists of both Spain and Great Britain, were sacrificed.

A very similar course has been pursued in settling the affairs of Turkey. We do not know that Lord Beaconsfield has even given utterance to a sentiment on the subject of negro slavery one way or the other. We have no doubt that Lord Salisbury and Sir A. H. Layard would have been willing to see the frightful Turkish slave-trade abated; but they preferred in the first place to secure as much as possible of the Turkish empire itself in continued existence. Political interests, in their view, demanded their best efforts to this end, however other considerations of human happiness and progress might seem greatly to need the contrary.

It appears to be a maxim of European international policy that on questions of the slave-trade the lead belongs to Great Britain; and hence when our country refuses to take the initiative nothing can be done. How these lost opportunities are to be regained, or how the necessary work is to be done, we do not profess to see, but of one thing we are assured, that the work is not only necessary, but inevitable; and that if the men who have the power and the favouring circumstances to do it, refuse



or neglect their high vocation, other exigencies and instruments will be raised up by Divine Providence to accomplish a work without which the progress of Christian civilisation is indefinitely retarded.

### THE IVORY TRADE.

IN our present number we print a letter, which has appeared in the *Times*, which will be of interest to many of our friends. It is on the employment of the African elephant, as offering, in the view of the writer, the best solution, for the present at least, of the difficulties of commercial and missionary intercourse with Central Africa.

That the introduction of such a method of transit, commended as it now seems to be by such experienced travellers as Colonel Gordon, the late Captain Elton, and Mr. Cotterell, may confer great benefits on Africa in its immediate direct results, we fully believe. But it is to the less direct but most important effect which such an enhanced facility of transport will produce on the "ivory trade"—a trade which Colonel Gordon has justly pronounced "to be but the slave-trade under another name"—that we attach the most value. This was long since placed before us by Mr. Petherick before the British Consulate at Khartoum was (in our view) so unwisely abolished. He demonstrated that it was impossible to conduct the trade save at an enormous loss, unless it was done by first capturing slaves to use as porters, and selling both slaves and ivory on their reaching Egypt or the coast.

Should Africa but have rest from the spoiler we trust that she will not have railway schemes prematurely forced upon her to the neglect of those resources which are ready to her hand. No sooner had Colonel Gordon assumed the vice-royalty of those regions, than his practical genius discerned the futility of the Soudan Railway, and he put an end to it, and its hopeless expenditure; being one of the many schemes with which "Western Civilisation" had deluded the Khedive.

It is our conviction that with life and property secured the methods and means of portage would be enormously developed

by camel transit over the more direct routes to the Red Sea ports; while through the Lake and jungle regions of the Equator the elephant would seem to promise the best resource to meet the different conditions of climate and of country.

In making these remarks we are not unmindful of the Nile as a great highway from Central Africa; and from the best and latest information we obtain from those regions we have good reason to believe that it will soon be thus utilized in its upper course, even from the Lakes. The traffic developed on this route would, it is true, be effectually stopped at the Cataracts; but we are informed that a portage from Berber to Souakim or other adjacent Red Sea ports, would not only evade this difficulty, but place the goods on board for Europe without any further cost of transshipment, or intermediate agency.

Such we consider to be the course and the means adequate for developing a very large traffic, in the present generation. But this possibility we need not say is altogether contingent on the postulate with which we began, that "Africa be at rest from the spoiler." And who is it that now remains the sole spoiler of Africa? The Cuban slave-dealer is at last compelled into a sullen abandonment of his raids upon her people, and he is the last of her ruthless enemies in the Western world. It is mainly to the slavery and the slave-trade which flourish in the Ottoman Empire that the desolations of Africa are now due. At this moment its flag is giving sanction and protection to that hideous slave-traffic, which is depriving the nations of Christendom of the benefits of a vast legitimate commerce, never so sorely needed as in this present period of deep commercial distress.

Our readers need not be told how England "compassed sea and land" at the Congress of Berlin, pursuing dreams of British interests supposed to be threatened in Asia or in Egypt; nor how, on that occasion, she abandoned that high anti-slavery policy which had distinguished her till that day—the policy she impressed on Europe at Vienna and Verona, and which only needed her fiat at Berlin to at once have rescued Africa, to have redeemed Turkey from that social curse which precipitates her ruin, and to have conferred untold benefits on the Christian

and commercial interests of England and the world.

We can but hope that this dark eclipse of England's high position may not be long. Meanwhile we can rejoice that indications are not wanting that Europe is awaking to the duties, and, it may be said, the necessities of an anti-slavery policy.

Since the foregoing was written we find these views strongly confirmed by a correspondent of the *Manchester Guardian* in the following letter:—

"I have some information on which I can depend which tends rather to show that Mr. Bradshaw's movement for developing East Africa has been anticipated, and that the work will be undertaken under influential and favourable auspices. More than eighteen months since negotiations were opened by the promoters of this project with the Sultan of Zanzibar, through whom alone any scheme of a practical character can be carried out. His Highness is well known to be a keen man of business, and quite alive to anything that concerns his interests and his power. He has now an efficient force at his disposal, and he would probably use it with firmness were any attempts made to obtain an entrance to East Africa except under his auspices. His views as to the measures to be taken have already been ascertained under circumstances which leave no question as to the manner in which any practical scheme would have to be carried out. It is scarcely to be expected that, after the local support which he has given to our anti-slavery policy, Her Majesty's Government would permit of any attempt to act in contravention of the Sultan's rights. It may be as well to mention that the railway question has been carefully considered by persons competent to form an opinion, and that the idea of a railway to Unyanyembe is regarded to be at present premature. It is considered that the first object in this proposal should be to develop existing trade, not by great railway schemes costing immense sums of money, but by improving existing facilities, assisted, perhaps, by shorter road lines or the utilisation of waterways."

#### THE HENRY VENN STEAMER ON THE NIGER.

INTERESTING letters have lately come to hand from the Niger. The *Henry Venn* steamer is most useful. She has already made several voyages up and down the river, and is paying her own expenses by carrying freight for the trading firms. Bishop Crowther is about starting a new station at Shonga, eighty miles higher up the Kworra than Egan, the present furthest station. An important journey has been made by a native agent at Asaba into a country hitherto unvisited, lying between the Niger and Yoruba. At Bonny the persecution has much subsided, and the scattered congregation now assembles for worship every Sunday in large numbers. A general review of the Mission is in type, and will appear (we hope) in our next number.—*Church Missionary Intelligencer*, Jan., 1879.

#### EGYPT AND HER AGRICULTURAL POPULATION.—THE FELLAHS.

WHATEVER may have been its effects upon some of the great mercantile and monetary interests of Europe, Western civilisation has unquestionably added to the oppression, and increased the bitterness, of the fellahs of Egypt.

Overlooking for a moment the Egyptian slave-trade, it must be admitted that the slaves, when they have once found a Moslem home, are by no means so greatly oppressed as the fellah labourers, for the amelioration of whose lot, generally, civilisation has done nothing.

The most recent information we have seen on this subject, was given in the *Times* a few days ago by their own correspondent, writing from Alexandria:—

##### TERRIBLE EFFECTS OF THE LAND-TAX.

"We pass on to the land-tax proper, the great tax of the country. It is notorious that at present there is no efficient check on the amount collected and the manner and time of collection. On the contrary, it might be said that the insertion of a 'not' in Adam Smith's great canons of taxation would give the best description of the Egyptian system:—

"The subjects of every State ought not

to contribute towards the support of the Government in proportion to their respective abilities. The tax which each individual is bound to pay ought *not* to be fixed, certain, or well known to the contributor. Taxes ought *not* to be levied at the time or in the manner most convenient for the contributor. A tax ought *not* to be so contrived as both to take out and to keep out of the pockets of the people as little as possible over and above what it brings into the public treasury.'

"In this matter of land-tax lies the most pressing need of reform. It is melancholy to think how, in season and out of season, these poor fellahs are harried and driven. Bad crops and falling prices, low Niles and excessive Niles, cattle plagues and exhausting wars—all these calamities have visited the country; but nothing seems to stop the rounds of the collector, who comes armed with powers of persuasion that are well symbolised in the ancient hieroglyphics by a whip of rhinoceros hide. It is almost incredible, and yet it is a fact, that recently, with all our European controllers, at the time when the London papers were celebrating the salvation of Egypt, the very peasants who were driven out of their homes by the recent floods, whose animals and implements and houses were washed away, were persecuted for their arrears of taxation. And, by way of contrast, the day this information reached me there came also the news that Colonel Gordon had remitted taxation wherever the river had not allowed the usual cultivation. The reason of the difference is not far to seek. The territory of the English Pro-Consul of Central Africa is not weighed down with debt. Hungry, eager, many-voiced bondholders, do not weary him with their claims. Great banks have not jeopardised their very existence by advancing large sums on his bonds, the credit of which they must maintain at any sacrifice. It is for these bondholders that the poor fellah has to bear his many burdens. He has benefited little or nothing by the loans. A few millions would have paid for the public works that have done him real good. The money he pays away does not even stay in the country. Who can wonder, therefore, if he finds it difficult to understand that Government is a great machine which all cheerfully maintain because it works solely for the common good?"

#### SUGGESTED REMEDY.

"The changes which the new Administration has to make in the land-tax may be summed up as follows:—A careful survey of the land, with an accurate estimate of the various powers of its production, an equalisation of tenure, fair assessment, an honest collection, a vigilant and efficacious inspection, and, when all this is done, a fair land settlement at a low rate. This is the measure of reform our new constitutional rulers must dispense. The interest of the bondholders must be subordinated to the good of the country, and both interests will be best served by this change in our politics. Our natural wealth is so great that we can pay 5 per cent. on our debt, and it is better in the long run to make that secure than to kill the goose which lays the golden eggs in the effort to get more. I will go further, and say it is even better to suspend for a time the payment of interest partially, or even altogether, rather than to incur fresh debt for the sake of a punctuality which cannot be maintained out of honest revenue."

#### PERSONAL TAXATION.—EUROPEANS UNTAXED.

"Personal taxation comes next. It realises nearly £600,000; but it consists of many vexatious imposts, and in a country so purely agricultural in its wealth it is worth consideration whether the land-tax should not stand almost alone as the source of revenue. One reform is absolutely necessary. The Europeans who come here to make their fortune are exempt from all direct taxation. Some means must be found to bring them within reach of the revenue officer. In theory they are bound to pay land-tax if they are holders of land, but in practice they often evade the charge, while they are not liable to any other claim even in theory. To effect this change the capitulations must be modified, and it is a question whether those ancient conventions are not like some old houses, where the best modification is their complete destruction."

#### NEED OF JUSTICE AT THE POOR MAN'S DOOR.

"The heads of Customs, Railways, and Telegraphs I need not discuss. They are already in the hands of European administrators, and, although the result of the new régime is not as yet wholly satisfactory to



the public, we hope time will establish the permanent benefit of their changes, as it has done already in the case of the Post Office. Justice offers a formidable head of reform. In the budget there is an excess of receipts over expenditure which ought to be devoted to a cheapening of law and an extension of the present Courts. At present foreigners and natives in all mixed suits have a good judicial system, but natives in their disputes with each other and the Pashas have only the old remedy of the village Cadi, and a native Court of Appeal where the influences and practices of the East are said to be as strong as ever. One of the duties of the new Administration will be to bring justice to the poor man's doors throughout the land, and to give him judges who will pronounce without fear or favour against pasha, official, or peasant, and whose sentences will be followed by a rigorous execution. Equality before the law is a condition precedent to any sense of citizenship, and the habit of combination, self-rule, or orderly remonstrance cannot at present be looked for, while our Chamber of Deputies is a simple farce."

#### EDUCATION.

"There is one entry in the budget which is painful on account of its smallness. It is the item of public instruction—£37,331. When I turn to the details I find that £4,000 goes to the expenses of the Ministry, £3,000 to a Museum of Antiquities, and £6,800 to what is known as the Egyptian Mission, by which a few young men are educated in Europe. Thus the miserable sum of £23,700 is left for the great work of education. In more civilised countries, where the value of education is recognised, the people would find the means to buy their own schooling. But in Egypt State-aid for educational purposes is all-important. I should add that the whole of the grant is expended in the two capitals, and the five millions of peasantry are left to shift for themselves. The meagreness of this allowance for what is the true foundation of all progress, is brought out into the strongest relief by the two preceding items of war and marine."

#### CIVIL LIST AND HAREM EXPENDITURE.

"His Highness and his family receive altogether, including the Secretariat Department of the Khedive, about £300,000. It

is said that as the Queen of the greatest country in the world only receives £385,000, and her family only £100,000, the Viceroy might content himself with £300,000. But Egypt is an Oriental country, with Oriental customs. Harems are costly arrangements, and must be maintained as long as the Mohamedan religion lasts. Each wife is entitled to a separate establishment from the moment a child is born. The mother of the Viceroy, again, is entitled to special consideration. Important guests, whose name is Legion, have to be entertained. An almost inveterate habit of luxury and extravagance has possession of the palace."

#### SLAVE-TRADING IN EGYPT.

EXTRACT of a letter, dated Alexandria, 2nd Dec., 1878:—

"The week before last, two slaves were brought to this place by Syrian firms which profess to be followers of our Lord Jesus Christ. That Christians should do these things is surely a practice that ought not to be any longer tolerated; but slaves are still bought and sold in Cairo, Alexandria, and the country towns."

#### PROFESSOR NEWMAN ON NEGRO SLAVERY UNDER BRITISH RULE.

THE current number of *Fraser's Magazine* contains a striking and interesting article from the pen of Professor Newman, under the title "Negro Slavery under English Rule." We cannot do better than make some extracts from it, which must certainly have the effect of inducing our readers to read the whole of this able and most important article for themselves. The treatment of the subject of negro slavery in the Island of Trinidad as soon as its annexation to Great Britain took place 1797, is illustrated in the following paragraph:—

"But there was one recently acquired colony in which the power of the Crown was not restricted—Trinidad, a considerable island, ninety miles long, fifty broad, opposite the mouths of the Orinoco. It belonged first to the Spaniards, then to the French, and was captured by Abercrombie so late as 1797. Mr. Pitt was then in full power. A glorious opportunity was offered to this

advocate of freedom to annihilate slavery in Trinidad; but apparently he had not the heart to carry out his own principles, even where he had no need to court votes. He was probably as afraid to encounter the ill-will of the West Indian planters as Mr. Lincoln to meet the frown of Kentucky. Not only was this precious opportunity lost, but the Ministry were put afresh into the very evil position of themselves acknowledging, regulating, and establishing slavery in an island where neither the English Parliament nor any old routine hampered them. This false position they bequeathed as an evil legacy to their successors. Those who were themselves 'regulating' a strictly illegal inhumanity in Trinidad and Guiana, could do nothing but seek to regulate and soften it in the other colonies. To declare for freedom was to condemn their predecessors, and some of themselves. Thus they were (so to say) constrained to justify slavery as such, to censure only any extremes of cruelty, and to maintain that the master had earned by the long custom of fraud and oppression a right to compensation (just as did Mr. Bruce, now Lord Aberdare, concerning the publicans—the renewal of their licenses by negligent routine had given them a *moral right* to continued renewal!)—and these Ministers were to conduct the process by which alone freedom could be established. A most unpromising conjuncture!

#### THE SUPPOSED RELIGIOUS DIFFICULTY.

"To these difficulties of the position was added a religious controversy. It could not be pretended that either the Old or the New Testament forbade slavery as a national institution: it was a manifest fact that Paul exhorted slaves to obey their masters, 'as service to Christ;' nay, that he sent back the fugitive slave Onesimus to his Christian master Philemon, and did not command the master to enfranchise the slave, nor to pay up all the wages of which he had defrauded him, but contented himself with begging forgiveness for the slave if he had stolen anything, and urging his reception as a brother in Christ, since Paul had converted him. Liberal interpreters may give excellent reasons why the conduct of the Apostle cannot be a law of life. But of course the slave-owners, both in the West Indies and on the American continent,

triumphantly claimed the great Apostle as on their side; and, what is remarkable, they carried with them in their advocacy of 'the letter which killeth' (to use St. Paul's own words) not the ignorant vulgar, but the more educated and refined, who ought to have discerned the broad principles of justice and morality preached by the Apostle as paramount over isolated texts and detail of conduct. It cannot be doubted that sympathy with wealth and aristocracy was the cause: thus the more accomplished clergy of the Episcopal Churches became apologists or advocates of slavery, while the less educated Nonconformists stood up for freedom and right. Yet each party claimed the Bible as on its side. In Jamaica, by far the largest of our West Indian islands, there was already a bishop, and it is only too clear that he drew his inspiration from the planters. What is more deplorable, our bishops in the House of Lords were never on the right side. In 1852 Sir George Stephen, writing a short retrospect, observes that reformers in England had one advantage over the American Union—namely, in titled leaders. Royalty lent us countenance in the person of William, Duke of Gloucester; Lord Lansdowne, Lord Grenville, Lord Grey, and many peers of minor note gave their unqualified support. The bishops—No! the less we say of their Right Reverend Lordships in connection with slavery the better."

Of the early composition of the abolition party in this country the Professor gives the following interesting particulars:—

"John Wesley had seen slavery in America, and called it *the sum of all villanies*. The Methodists, the Baptists, the Independents, and the Episcopal Low Church (to which Wilberforce belonged), and eminently the Quakers, were zealous for freedom, and chiefly from these *religious* circles the mass of our abolitionists came, despite of Onesimus. Zeal for missions arose chiefly from the same ranks. The High Church in the colonies desired to be on pleasant terms with the colonists, and succeeded; but the Nonconformist missionaries were always on very unpleasant terms with them. It could not be hidden from the planters that these missionaries pitied the sufferings of the slaves, and were trusted by them; out of which a belief arose that they fostered disaffection, and

ran as close as they dared to stirring up resistance. In every insurrection the white men, through panic, became ferocious and uncontrolled. The home authorities never knew how to deal with an insurrection; for while they dared not justify it, their consciences did not condemn it, and they abhorred the indiscriminate cruelty of the planters or their agents. Two outrages against missionaries excited violent indignation in England. The one was the destruction of a Methodist chapel in Barbadoes, as a part of the persecution of the missionaries. This was about 1825. The white population of all orders were guilty. The magistrates exulted in the outrage, some of them were said to have taken part in it. When Mr. (afterwards Sir Fowell) Buxton brought the matter before Parliament, Mr. Canning, as Ministerial leader in the Commons, reproached the conduct of the whites most severely, and moved a vote of address to the Crown (which was unanimously adopted by the House) assuring His Majesty of their readiness to concur in every measure needed for securing ample protection and religious toleration in all His Majesty's dominions. Yet no white man was punished or censured; though, in 1816, when there was an insurrection of the blacks, numbers were massacred in cold blood.

"The other outrage was in Demerara during the panic of an insurrection, October, 1823, against the Rev. John Smith, a missionary from the Congregationalists (London Missionary Society). In time of actual peace he was tried, not by a jury, but by a court-martial at the drum-head, and condemned to death as having incited the slaves to an insurrection—an entirely false charge. They did not dare to execute their own sentence, but they threw him into a hot and pestilential prison,—treatment of which he died before the free pardon from England was able to reach him. A burst of indignation had come from this country, Churchmen and Nonconformists uniting to demand justice; yet Mr. Brougham's motion in the Commons concerning it was voted down, as the Ministry would not break with the planting interest.

"Yet in a circular from the Government, attributed to Mr. Canning, 'mitigating measures' were recommended to the colo-

nies, such as might prepare the negroes for freedom. Especially the discontinuance of flogging females was urged. The last proposal was discussed in each colony separately, and voted down in every one. Young lads were set to whip their own sisters. Mr. Charles Buxton gives an extract from a Jamaica newspaper, to show how the planters of that island received these mild and very partial recommendations of the Home Government (*Jamaica Journal*, June 28, 1823): 'We will pray the Imperial Parliament to amend their origin, which is bribery; to cleanse their consciences, which are corrupt; to throw off their disguise, which is hypocrisy; to break with their false allies, who are the saints; and finally, to banish from among them all the purchased rogues, who are three-fourths of their number.' The excessive cruelty with which the whip was often used could not be kept secret; but, from the nature of the case, it was easy to reply that any facts attested were exceptional. In the Crown colonies an overseer was allowed at his own discretion to inflict twenty-five lashes (each lash generally drawing blood) on any negro, male or female; in the other colonies thirty-nine lashes were allowed. The evidence became worse and worse the more it was inquired into; the papers laid before Parliament in 1824 were full of frightful details. Mr. Charles Buxton, in his excellent little book, observes that according to the sworn returns from the *four* Crown colonies, there were 68,921 floggings in the two years 1828-29; and according to general report the full legal number of stripes was ordinarily inflicted. But what could not be explained away was the awful fact of the dying off of the population. This is only to be expected where eighteen hours of work are exacted in the sugar harvest. However, in eleven islands, which also sent returns, the slaves decreased in twelve years from 558,194 to 497,975. Everywhere, we now know, field labour thus destroys a slave population which is not recruited by a slave-trade.

"Meanwhile the popular movement was becoming irresistible. From 1772 onward, Granville Sharp had continued to exert himself, and in 1787 became chairman of a committee of twelve persons, the nucleus of the Anti-Slavery Society. All but two were Quakers. Sharp began the colony of



Sierra Leone at his own expense, by sending thither a number of negroes whom he met in the streets of London. Till his death in 1813 he continued such philanthropic action. But the Society thus formed was soon strengthened by eminent and zealous coadjutors. The names of Clarkson, and Wilberforce, Lushington, Denman, Mackintosh, Stephen, Zachary Macaulay (Editor of the *Anti-Slavery Reporter*), Henry Brougham, live in honoured memory. Sir William Dolben began with the claim that the slave-trade should be regulated and conducted with humanity. On approaching the problem practically it was soon found that nothing but total prohibition could succeed. So it is when avarice and wealth have organised any huge scheme of mischief. The same thing was experienced in 'regulating' slavery, simply because the masters were adverse. But here, for a little while, the Spanish Colonies, it seems, held out to us a false light."

[We are glad to learn that it is the intention of Professor Newman to resume his pen on another branch of this important subject at no distant time.]

#### NEW SCHEME FOR IMPORTING CONTRACTED COOLIES INTO CUBA.

THE report of the selling of the coolies brought by Dr. Secchi from Trinidad is confirmed by late intelligence from Havannah, with the addition that Secchi had engaged to bring from Trinidad and Demerara 10,000 coolies a-year, they being contracted for for five years at one shilling a-day, and that of the forty coolies whom Dr. Secchi had already brought he had sold three at Santiago de Cuba for £200 each. The fraud in the contracts, which were made out in English and Spanish, consisted in the English not being a translation of the Spanish, as the latter gave Secchi full power of transfer, while the former did not mention this condition. Some of the contracts were for one year and signed by coolies who could read, the remainder were for five years, signed with their marks by those who could not read or did not understand the contracts. The British Consul, therefore, seized the contracts, and after considerable trouble and resistance on the

part of Secchi, who brought a civil action against the coolies for breach of contract, and a criminal action against the Consul himself, the latter succeeded in shipping the coolies back to Trinidad by the Royal Mail steamer on the 7th inst. Some misunderstanding was reported to have arisen between the British Consul and the government, and it was reported that the latter had threatened to withdraw the Consul's exequatur. If this speculation had been allowed to be carried into effect it would have been a very profitable business for the speculators. These coolies were, without exception, British subjects.—*The Budget*, November 23, 1878.

THE following Appeal has been sent to us for publication by a warm friend of liberty and justice, but of which, for want of space, we have been obliged to omit a few paragraphs. We have often earnestly commended the great object in view to the attention of our readers, and we do so again on the present occasion, inasmuch as the well-doing of the emancipated slave, affords an argument for the emancipation of those still held in slavery in other countries which can never eventually be resisted:—

*"Appeal on behalf of the Coloured People of America by a few members of the Society of Friends who are members of the Good Templar Order.*

"The undersigned members of the Society of Friends, who are attached to the above Order, having travelled among the ex-slaves of the United States, and familiarised themselves with their condition and necessities, have been strongly advised by several well-known workers in the Anti-Slavery cause in England to appeal to the public for help in a work in which the Order are engaged among the coloured people in the United States.

"Few persons in England seem to realise the cruel injustice of American colour prejudice, and, indeed, it is almost incredible that cultivated and noble men and women, who are devoting their lives to the elevation of their race, should, equally with the most degraded, be excluded on account of their colour from all social intercourse with their white neighbours.

"This social slavery is so wide spread in America, that it seems needful to seize upon

every movement tending in the right direction, rather than wait for 'some great deed to do'; and to the objection so often raised that these things need *time*, we would quote the words of a coloured gentleman uttered only a few weeks since, '*True, but such things never die of themselves; THEY HAVE TO BE KILLED.*'

"Before stating our position and the objects of our appeal, we may mention that Edmund Sturge, George Sturge, Professor F. W. Newman, Yardley Warner (late of Philadelphia, U.S.), F. W. Chesson, Rev. Dawson Burns, James Clark, John Morland, I. Metford, and other persons are co-operating with us.

"The Good Templar Order, whose declared object is to unite all elements of society in an unceasing warfare against intemperance, is an International organisation founded on a practical recognition of the brotherhood of all mankind.

"This fraternal recognition of all its members especially adapts it to the most pressing needs of the coloured race. Having emerged from physical bondage they find themselves still socially enslaved, and crave, not for patronage, but for that fraternal recognition and fair equal chance in life which is denied them by the prejudiced whites.

"The International character of the Good Templar Order, with its Lodges working under uniform rules; the weekly meetings of its members for mutual improvement; their frequent communication with headquarters, and the meeting of State representatives with their white brethren in annual conference, combine to lift the coloured people above the depressing influences of local prejudice, and enable them to take their place among the civilised peoples of the earth.

"We had not long been connected with the Order, however, before we learned that it was the practice in many parts of the United States of America to exclude all coloured persons, and a strong determination arose amongst us to oppose this violation of our principles, and stand by the negro at all hazards.

"In the long and painful conflict that ensued, we found, by bitter experience, that in its haste to gain influence as a temperance organisation, the Order in America but too generally winked at the exclusion, and that the one only course open is for

securing the admission of the coloured people on terms of social equality was boldly to free ourselves from those who denied them this right, and extend the hand of fellowship to the oppressed race.

"Over two years ago this was done, and whilst other institutions of the South still exclude, as unfit for association, even the noblest of the coloured race *because they are coloured*, the Good Templar Order, acting up to its fundamental truth, that 'God hath made of one blood all nations of men,' ignores the barriers of caste, and seeks to admit the coloured race in every State.

"Veterans of the anti-slavery movement, like Garrison and Phillips, who view with alarm the oppressed condition of the freedmen—are rejoicing in the stand thus taken by our Order—regarding it as the raising of an 'unsullied banner' round which the friends of social freedom in America may rally. (See Wendell Phillips' speech.)

"Few bonds of sympathy are so strong and invigorating as those formed whilst fighting against a common evil, and intemperance is recognised by the thoughtful of both races as one of the deadliest enemies of civilisation.

"Beyond its lessons of temperance and brotherly love, the Order has proved itself specially adapted to the present condition of the lately enfranchised negroes, in many practical ways. In our Lodges they learn to work for the good of others, to maintain good order, and carry on the business of an organisation in which every member enjoys 'the fullest liberty to occupy any position for which he (or she) may be qualified by ability and good conduct.'

"We earnestly appeal for help either in subscriptions, extending over two or three years, or donations.

"CATHERINE IMPEY,

"Street, Somerset.

"JANE E. METFORD,

"Halesleigh, Bridgewater.

"Contributions may be sent to the above, or to either of the following:—Edmund Sturge, 86, Houndsditch, London; John Hilton, Langveld House, Burdett Road, London, E.; Rev. Dawson Burns, M.A., 99, King Henry's Road, Haverstock Hill, London, N.W.; Yardley Warner, Penybont, Radnorshire; or Joseph Malins, Congreve Street, Birmingham."

### REMOVAL OF COOLIES FROM GRENADA IN A DYING STATE.

IN the House of Commons Mr. Errington addressed a series of questions to the Secretary of State for the Colonies which, although they referred to one of the smaller of the West India islands, were of considerable practical importance. It is alleged that in September last the Administrator of Grenada was compelled to remove from various estates in that island more than a hundred indentured coolies, in consequence of their being in a dying state from want of food and general ill-usage; that some of these unfortunate labourers have since died; and that 400 coolies have been allowed to remain on estates where cases of ill-treatment have occurred. Sir Michael Hicks-Beach frankly admitted the substantial truth of the most important of these facts. It is satisfactory to find that the matter is regarded both by the Local Government and by the Colonial Office with the gravity which it deserves. On the worst estates the coolies have been entirely removed, while in other cases, where neglect of sanitary precautions rather than personal cruelty appears to be imputed to the planters or managers, the labourers have been temporarily withdrawn, and are only to be allowed to return when the evils complained of have been remedied. It is difficult to believe that if an efficient inspection of the estates had taken place it would have been possible for abuses of so scandalous a character to exist, and we are therefore glad to learn that this part of the subject is likely to engage the serious attention of the Colonial Secretary.—*Daily News*, Dec. 11, 1878.

### DISTURBANCES AT SANTA CRUZ.

ON the subject of the recent disturbances in the Danish Island of Santa Cruz, we take the following from the *West Indian*, Nov. 12:—

“The negro insurrection in Santa Cruz seems to be a serious matter. It is reported by telegraph from Jamaica and New York, as well as from Copenhagen, that the negroes have murdered several planters, and have destroyed half the principal town. This little Danish colony is of no great importance in itself, and there can be little doubt that although the force at hand was

small, the insurgents will soon be put down. What, however, concerns us in the matter is the fact that there should have been a negro rising at all, and that should have been partially successful. Such news rapidly spreads among the negroes of our own West Indian islands, and, taken in connection with the well-remembered disturbances in Barbados not long since, tends to keep alive an unpleasant feeling. Recent travellers in the West Indies state that the minds of the negroes in the various islands are in a rather inflammable state. Therefore it may be well to take precautions now, which at another time would be unnecessary.

“The statement that in the West Indies generally ‘the minds of the negroes in the various islands are in a rather inflammable state’ is calculated, at first sight, to excite surprise if not uneasiness. But before attributing the slightest importance to it we should require to know, who are the travellers upon whose authority it is made, and what have been their opportunities of observation. The extract published in our last number, from a letter of one who knows well the island of Santa Cruz, showed clearly that the recent outbreak there arose from the operation of the excessive restrictions upon the freedom of the inhabitants imposed by the labour law of the colony,—restrictions the like of which do not exist in any of the English islands, certainly; nor, we should imagine, in any other except perhaps the Spanish. In the English islands the negro populations possess, if anything, only too much freedom both of speech and movement; and it was probably from their habit of indulging the former to excess, that the travellers referred to derived the impression, that their minds were in an inflammable state. As a matter of fact, their minds are always in an inflammable state, as are the minds of all people of volatile temperament, excitable, passionate, imaginative, superstitious, unreflective, and ill-informed. And with such material to operate upon, it is of course much more easy for ambitious, designing, and unscrupulous persons, to raise a conflagration, than among staid, sober, well-informed, and reasonable people accustomed to investigate causes, weigh consequences, and judge for themselves. In communities composed mainly of persons of the former class, there will always be a liability to outbreaks similar to that in Bar-



bados, to which reference is made in the paragraph we have quoted, resulting from lack of information, want of judgment, and the absence of any power of self-control on the part of either the people themselves or their leaders. But that any special cause for anxiety exists with regard to the native population of any of the British colonies in the West Indies we do not believe. In Jamaica, no doubt, there is wide-spread and deep-seated dissatisfaction with the existing form of Government; and the flame of discontent is assiduously fed by the island press, which, with what we believe to be the honestest motives, does not scruple to attribute the diminished prosperity of the colony and the increasing taxation, entirely to the Government, which it accuses of incapacity, dishonesty, speculation, partiality, class-favouritism, and almost every other offence and shortcoming of which it is possible for a Government to be guilty. And it is probably from their observations in Jamaica, that the travellers referred to derived their impression. That the condition of affairs in that island is very far from satisfactory is unfortunately only too true; but we do not believe that, even there, there is reason to apprehend any serious disturbance of the public peace, while with regard to the other islands under English rule, such a notion is utterly chimerical and absurd. We are surprised that a paper of the character of the *Pall Mall Gazette* should have made so general and sweeping an assertion upon such very slight grounds as those assigned. Such statements—calculated as they are to excite unfounded apprehensions, embarrass trade, and prejudice in many ways both the colonies and all connected with them—ought not to be made except upon the most conclusive and reliable testimony, and after careful inquiry and investigation."

### CASTE LEGISLATION.

BARBADOS HOUSE OF ASSEMBLY.

Dec. 11th, 1878.

THE Speaker went through the order list, when several notices were withdrawn by the members in whose names they were given, as there was no time for proceeding with them. On a resolution for the grant of £200 to the officers and men of the 35th

Regiment for their services in putting down the riots in 1876, a long debate ensued, ending in a division by which the resolution, was carried by 11 to 4.

It seems to us that the sooner the powers of these fifteen gentlemen are transferred to Her Majesty the better it will be for Barbadoes.

A FRIEND kindly sends us an extract of a letter from the Rev. Walter Dendy, a venerable missionary, now retired, at seventy-seven, from active service, but still living in Jamaica, and cherishing a warm interest in the welfare of his adopted country.

"December 12th, 1878.

"The Legislative Council was to meet yesterday. The last session was taken up in talking about Immigration. I hope something will be done this session. I cannot conceive why the planters should so cry out for immigration. We have had many estates abandoned, but I do not know of one estate given up because labourers could not be found. It has been for want of means to pay the labourers, or through mismanagement. It would be well if a commission could be appointed to make inquiries into this matter. Labourers should be examined as to the fact whether they can get continuous employment. It is a wonder how some of the people can live on the payment they receive, when it is remembered that the import duties on flour, corn-meal, and clothing are so very high; and then the hut-tax presses very heavily on the poor class of people who live in small houses.

"I do not know what can be done. If we go back to the old House of Assembly, which was completely a packed house, matters would not be better. . . . The Legislative Council has an addition of four members. I do not know if this will be the means of better legislation."

### THE FINANCIAL AND COMMERCIAL GAZETTE AND THE ANTI-SLAVERY REPORTER.

A RECENT number of a paper published in Lisbon, entitled the *Financial and Commercial Gazette*, contains an article headed "The *Anti-Slavery Reporter* and the Por-

tuguese Naval Officers," couched in language which no respectable journalist would think it necessary to notice, but from the circumstance that it contains a misstatement of fact. And it is on this account only that we condescend to notice the article which contains these words:—"Now the *Anti-Slavery Reporter* must have read the English officers' prompt reply to H. Waller's defamatory letter, but, in harmony with its usual love of fair play and justice when treating of Portugal, it treacherously published the already proved false accusation, and in the most cowardly manner suppressed the defence." This is absolutely incorrect, for we never saw the English officers' reply to Mr. Waller's letter, and never heard that any reply was made to it, till we saw the statement in the Portuguese paper.

As a comment on the assumption of the writer that we have some animus against the Portuguese we may refer to the interesting account of the noble conduct of a Portuguese traveller, contained in our number for November.

In concluding his article the Editor quotes the scurrilous language of a noted defender of slavery, with evident satisfaction, and in this company we take leave of him.

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